

travelling forward. What man needs is the universal religion. We are nearer that ideal to-day than our forefathers could be in the circumstances of their time. Our teachers have now to pool all the ideas of God conceived all over the world. The first step in this process is to realise that the ideas that prevail amongst us are themselves no more than efforts to describe the One God. The truth was perceived in the past but was not properly published and practised. It has now to be realised.

One other weakness which this culture has developed requires also to be emphasised. This is the spirit of compromise carried to excess which has been referred to earlier. Karnatak culture to-day, like all Indian culture, shows the lowest forms of animism in juxtaposition with high philosophy and mysticism. This is often spoken of by leaders of Hinduism as the great merit of popular religion. It no doubt is a merit in a religion to preach tolerance but as now applied the principle has become a source of weakness as well as strength.

The lower forms of worship are stated to be suitable to persons of corresponding stages of spiritual development. This is probably correct, but a corollary is drawn from this statement that all religions are true and from this corollary a further corollary is derived that no one can try to convert another person to his view. The principle of tolerance enunciated at first to prevent strife is thus reduced to absurdity by the application

of a little bad logic; and tolerance in
spiritual matters
has been developed into indifferentism in all
phases of
life. Much, therefore, as the times cried
for reform,
this apathy masquerading as liberalism has
within the